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178 tically universal, 99.2 per cent. One wonders how it was that four women in that group did not have bound feet. (See Table 9.)

There were six women with unbound feet in each of the next two younger five year age groups, born between 1890 and 1899. The increase in numbers was not large but the proportion with unbound feet rose to over five per cent in each group. Even in the rural communities, a few families were beginning to accept new ideas and leave their daughters' feet unbound, despite the fact that later on it might be difficult to find husbands for the girls.

Many new ideas came in after Boxer year, 1900, and the spirit of change evidently reached the Ting Hsien countryside with considerable rapidity. Eighteen and one-half per cent of the girls born during the five years from 1900 through 1904, for whom foot-binding would ordinarily start from 1903 through 1907, did not have their feet bound. In the next five-year age group, 1905-9, the proportion more than doubled, reaching 40.3 per cent.

The biggest change of all came in the group born from 1910 to 1914. These were the years of the Revolution and the founding of the Republic. New ideas were being adopted in many fields and many old customs were breaking down. The proportion of girls with unbound feet was 80.5 per cent—double that of the next older five-year age group.

In the 1915-19 group, 94.4 per cent of the girls had unbound feet. The 5.6 per cent with bound feet were all born before 1917. All the girls under thirteen years of age were reported to have natural, unbound feet.

If these figures are typical we can say that foot-binding came to an end in Ting Hsien in 1919. Knowing the general conservatism of the countryside it is remarkable to see how this old and well-nigh universal custom, which had lasted almost one thousand years and had successfully defied imperial authority, disappeared completely in these Ting Hsien families in a period of about thirty years, about one generation.¹³

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178 The queue, which had been practically universal with the men before 1911, disappeared very rapidly after the downfall of the Manchus. In 1929 only three were left among the 1,835 males in the 515 families.

13. See Samuel Couling, "Anti-footbinding" and "Footbinding", *Encyclopedia Sinica* (Oxford University Press, London, 1917); Lin Yutang, *My Country and My People* (Reynal and Hitchcock, New York, 1935); Lin Yutang, *T'ien Hsia Monthly*, vol. I, pp. 127-50; Paul Pelliot, *T'oung Pao*, 1920-21, p. 179; K. Chimin Wong and Lien-teh Wu, *History of Chinese Medicine*, 2nd ed. (Tientsin Press, Ltd.)

POPULATION AND OTHER VITAL STATISTICS

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Their wearers did not belong to the very old group, but were men between 46 and 55 years of age.

A surprisingly small number of persons with physical disabilities were reported in the 515 families. The total was 25. Only three of these were females. There were three blind men and three men and one woman were blind in one eye. Two men were dumb and six were deaf. Lameness was serious enough to be reported for four men and two women. Two men had paralyzed arms and two paralyzed fingers.

With less than one per cent of the group reported as having physical disabilities one cannot but wonder whether the report was incomplete or whether the extra difficulties of life had eliminated others who might have been stricken.

Home Ownership

Home ownership was almost universal for these Ting Hsien families. The figures are 98.8 per cent for the 5,255 families and 96.3 per cent for the 515 families. In a group of families living in Peking only 21.2 per cent owned their homes.¹⁴

About two-thirds of the non-owners were given the use of their homes, so house rent was paid by only 0.4 per cent of the 5,255 families and by 1.4 per cent of the 515 families. The small proportion of home renters makes it evident that a large proportion of those classed as tenant farmers owned their homes, even though they rented all of the land they farmed. In the 1st District 11.4 per cent of the families were tenant farmers, in the hsien only 4.7 per cent.

The high percentage of home ownership indicates very definitely that Ting Hsien had a steady, settled population and that almost all of the families had been in the area long enough to accumulate the funds needed to buy their homes. Quite a number of the families said that their ancestors came to Ting Hsien about 500 years ago.

In the 71 villages in the 1st District the average family residence area was 2.1 mu, about 100 x 150 feet. In that area the family would have its living quarters, housing for any animals, and storage for all farm equipment and for its food, fodder, and fertilizer.

The total residence area in the 71 villages varied from eight to 800 mu. Sixteen villages had less than 50 mu each. Fourteen had 300 or more mu. The average per family varied from 0.4 mu to 8.2 mu, but

¹⁴ Gamble, *op. cit.*

1 [In Ting Hsien -- Analyst]

844 less of the sex of the baby. The mother's family gave the bearer of the good news a tip of about 100 coppers and sent, by him, a return gift that was usually a basket of eggs.

846 Three days after the birth of a child, friends and relatives came to bring their congratulations. Many brought presents, generally food.
431 Members of the mother's family came and brought special food, such as eggs, wheat flour, or noodles for the mother and special clothes for the baby.

846 Nine days after the birth the father's family prepared a feast for their friends and relatives including the mother's mother, aunts, and other relatives. The guests brought gifts for the baby. Middle class families gave silver presents, bracelets, necklaces marked with the characters for good luck and long life, or silver coins. Workers' families generally gave money, about fifty coppers. This celebration on the ninth day apparently was the Ting Hsien equivalent of the first month celebration that was customary in other parts of China.

During the first month after birth no strangers or pregnant women were allowed to enter the mother's room, as it was believed that their presence would disturb the mother's milk. If a stranger or a pregnant woman should intrude, the danger could be avoided if the intruder immediately exchanged belts with the mother. Certain phrases were also reported to be tabu for the mother, as they were thought to make it difficult for her to nurse her child.

When a baby was one month old its maternal grandmother came to invite the mother and child to visit her family. According to custom the visit should be for one hundred days. On the way to her home the mother usually scattered a handful of grain, usually millet, or coins at each crossroads. This was to purchase the use of the road from the spirits, who, it was thought, must be placated lest they bring misfortune to the mother and child. Cash used to be used but as they gradually disappeared their place was taken by the ten cash coppers. One rich family was reported to have scattered silver dollars at the crossroads. This custom and belief appeared to be gradually losing their hold on the people.

852 When a child returned from this visit to its mother's home it was
302 customary to shave its head.

852 When a child was one year old a tray with a book, a bunch of flowers, a piece of tile, and a small hoe, or a pair of scissors, if the child was a

*441 monopolies as these organizations formerly held extremely
 *467 difficult. The various circumstances affecting the craft and
 [477] commercial guilds, described below, undoubtedly have had
 their effects on these larger associations.

The term "guild" when used without qualification in the following analysis will refer to the craft, professional and commercial guilds of the types included in this study and also to the provincial guild of the economic type.

In portraying the extremely complicated changes taking place in these guilds all that is here attempted is to point to certain definite trends at present apparent and then attempt to formulate therefrom general principles which may guide us in our predictions.

I. CERTAIN GUILDS ARE DISCONTINUING

a. There is a total disappearance of a large group of Peking craft guilds, the manufactured products of which are no longer in demand.

[326] (1) The Brass Wash Basin Guild formerly made the substantial wash-bowl commonly used in Chinese homes. The modern enameled wash-pan, both cheaper and lighter, has completely taken its place. The guild has disappeared.

• [302] (2) The guild made up of markers of the colored thread formerly woven into the queue, dissolved when the style of hair-dress changed.

(3) The makers of the old-fashioned tobacco pouch, which was used also for carrying money, no longer find a sale for their goods as modern styles have displaced the older model.

[411] (4) The Sword Guild disappeared when the demand for this weapon decreased.

Many other guilds for similar reasons are showing signs of a fast-approaching disappearance. The guilds are de-